THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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DISCOURSE BY ELDER ABRAHAM H. CANNON.

[CONTINUED FROM PAGE 768.]

If the people could feel the spirit of dividing up their farms into three or four parts, or more if necessary, and men could be sent out of the cities, where we are becoming so crowded that we can scarcely get pure air, and they be given a chance to make something from the soil, God would bless us for our generosity in this respect. But I do not see how it can be done until that holy order of God be established whereby men and women will be equal in things temporal as they now pretend to be equal in things spiritual. But cannot something be done in this direction for the employment of our people? We find young men crowding from farms into the cities. The mania seems to have seized the young people throughout the country that they must go to the cities. The result is, our cities are becoming congested with the number of people, and the country places are being robbed of the help which they need to harvest and to attend to the crops. If young men and women would only gain wisdom by the experience of their parents and men who understand these matters, they would take their advice and remain upon farms. They would build homes in the country, where land can be obtained; and I testify to you that they will thus relieve themselves of mountains of care and anxiety which weigh so heavily upon men in business to-day in the cities of the Territory. I do not believe there is a man to-day, whatever his business may be, who has branched out extensively in any direction in this city, but would stand up and testify that if he had the opportunity now to lay off the burdens which rest upon his shoulders, he would do it gladly and go out in the country and furnish himself employment in the cultivation of the soil. It would be almost like heaven to him. You, my brethren and sisters,

who live outside of the city, who have not the temptations to extravagance which are found in our midst, and who have yet to know what it is to feel the burden of debt resting upon you, thank the Lord that He has spared you this trouble! If you could see men wandering around our streets with any quantity of securities, unquestioned in ordinary times, seeking to obtain money, and see them refused the loan which they desire, and which seems necessary to their future prosperity—if you could but see this and feel for one moment the weight of the anxiety and the care which rest upon them, I believe it would be sufficient warning to you to avoid debt. If you are free from these cares, you can rest well at night. You are not afraid to meet a man, because you owe him something. But if you owe a man, and, as conditions now exist, is unable to pay him, you are measurably his bondman, and must wear his yoke, especially if he is a hard-hearted man.

We need relief from some source, and God will give to His servants, if they will seek it, the wisdom necessary to escape the troubles which we are now undergoing. He has not forsaken Zion, even though there be only one-quarter of the people serving Him. That quarter has the faith and the power with God to call down His choicest blessings upon us. He can open the windows of heaven, if He desire it; He can open the bowels of the earth and make them produce the riches which they contain, for the relief of His people. He can make the earth fruitful for their welfare and their sustenance. He can bless us, as He has said He would do, in making us the richest people upon the face of the earth, not only in spiritual things, but in the temporal things which so attract the eyes of men. He has this power; but I do not believe He will exercise it so long as our hearts are filled with covetousness and selfishness, so that our eyes are blinded to the wants and our ears closed to the cries of the suffering among us, and we are seeking only to build ourselves up, letting others bear alone the sorrows which they have to carry. Utah Territory to-day could support easily ten times the population it has if there were only union and harmony among the people. Look at the example which is set us by little Holland. That country was wrested from the sea by the energy and industry of its people. The whole country was under water, and the people, at the expenditure of fifteen hundred millions of dollars, built dykes along the shore and excluded the sea from the lands upon which they live, and in which they are now so prosperous. There was a time in Holland when every man had to keep his ear open to catch the sound of the bell which might call him to work upon the dykes to preserve his home from destruction. Yet to-day that little country, with four and a half millions of people, is prosperous. It is true there is poverty in Holland, as in all other countries of Europe; but it is not because the people are thriftless or idle, but it is because of the immense burdens which the government places upon them in keeping up the standing army which is necessary for the maintaining of its position among the powers of the earth. If they did not have their army they would be trodden down. The nation of Europe which dares to decrease its standing army is in constant jeopardy from those surrounding it, lest it should be over-

run by the covetous people of the earth, who are continually seeking occasion against one another. Then, take in contrast the other picture. Look at Turkey, with the vast country which that nation controls—six hundred thousand square miles; and yet the people live in squalor and poverty, because they are not industrious; because they allow their land to produce only that which it will of its own accord, and they are not seeking to bring from it what it is capable of yielding.

We, brethren and sisters, have the name of being frugal, of being thrifty; and our renown has reached not only to the limits of this nation, but to the limits almost of the civilized world. Do not let it be said now, after we have brought this soil, under the blessing of the Lord, to its present state of cultivation, that in this land, abounding in the things of life, people are seeking employment and are starving because they cannot find it. Let it not be said of the people of God, who have been taught for so many years that their temporal salvation depends upon their producing that which they consume, that they cannot find employment, but must go elsewhere in the world to seek work, and thus, instead of fulfilling the requirement of the Gospel, that we should gather up to Zion, we have to scatter abroad and become as other people.

Well, it is said, how can this be done? It is well enough to talk and to theorize upon these matters; but how can it be accomplished? I believe to-day our home industries would be increased fifty per cent within the next two years if the Latter-day Saints would carry out their determination to use nothing from abroad that they can produce at home; if they would sustain the industries which already are struggling for an existence in our midst, and use their means to sustain each other. Just think of it! Some of our woollen factories closed down because they cannot find employment for their people; and some working half time and on poor pay, barely able to keep open. Think of our soap factories, our broom manufactories, and other home productions that are struggling along because the Latter-day Saints fail to sustain their own brethren and sisters in the manufacture of things. For years we have followed a suicidal policy. A thing that came from abroad appeared better in our eyes. The silk which comes from France or from the Eastern states has a brighter lustre in our eyes, and though it may cost more, we purchase it in preference to that which can be made at home. Right here in our Territory we have the skill, the ability to manufacture everything necessary for us to use in our daily life. We have men and women from the best factories of England and other lands of Europe, as well as of the United States, gathered up here to Zion. What is the object of their gathering? I believe it is that their talents may be used for the sustaining and building up of the people of God, and not that they should devote themselves in directions where they are wasting their time and energies. I would like to see our brethren refuse to wear anything that comes from abroad if an article of the same kind is manufactured at home.

In speaking to you, my brethren and sisters, I take this to myself. I do not know when I have ever spoken to the Latter-day Saints that I have not felt reproved in the counsels which the Spirit prompted. You may

ask me—and I plead guilty to the charge—why do you wear things that are manufactured abroad! It is because I am shortsighted in my policy. I am unwise, and I am not fulfilling my duties as I should fulfil them as a servant of God. But I desire, and hope that I will be able to carry out this desire, that I will use, and all over whom I have influence will use, as far as possible, those things which can be produced at home.

But what shall we do with our poor people who are now without employment, and for whom these factories cannot be started in time to give them relief? I think it is the duty of every man and woman, so far as they have the power and the means, to divide what they have into three or four parts, or more, and employ men and women for a little each day, if necessary, to give them food and provide them food and provide them clothing for the approching inclement season. If a man cannot earn a dollar a day, let him earn half a dollar. It is far better for him to work for fifty cents a day, though this is small wages, than that he should idle around the streets, having his brain filled with foolish thoughts and perhaps with sinfulness; for the "idle brain is the devil's workshop." Better for him to earn fifty cents a day than that he should spend several days in hunting for a job that will bring him a dollar a day. I believe the people feel this way. If we cannot get money to pay brethren and sisters who work for us, give them something which they need. If you have clothing, or grain, or vegetables, let them have it. Let us look to it that we are united in the things of this world. We may talk religion and about the things of eternity, but what effect has it if the body is starving and without clothing? Feed a man and then preach to him. The best results will follow this plan. God has given us this means. We may call it ours; but it is not ours—it belongs to our Father. He has given it to us for a time. He has made us the stewards of this property. If we use it wisely, He will bless us here and hereafter; but if we do not use it properly, we have an account to render which will be a sorry one for us in a future day.

Brethren and sisters, I feel anxious about these points. I have seen so many cases of destitution right in the midst of the Latter-day Saints, and my heart has gone out in sympathy, and as far as possible I have expended means for the blessing of my brethren and sisters. If there is anything I have upon this earth that I love more than I love the Lord and His work, I hope He will take it from me. I do not want anything that is liable to lead me away from the Gospel, or to cause the love of my fellowmen to die in my heart; for I understand that the Gospel means pure and unadulterated love for each other. In fact, true religion, it is said by the Apostle, is to visit the fatherless and the widow, and to keep oneself unspotted from the sins of the world. A minister, in speaking to his congregation, described to them the beauties of heaven and the joy they would feel in entering heaven. One of his flock—a very wealthy man—asked him how he could find heaven. The minister replied: "Right up over the hill there is a poor widow woman without food and fuel. You take up to her a ton of coal and a basket of provisions, and when you come to her house, sit down and converse with her, and read to her from the Bible. Then come to me, and if you testify that you have not been in heaven, I

will pay the bill." The gentleman did as he was told, and he came back with his heart filled with joy. He had felt heaven. So will we find heaven in ministering to the poor and needy among this people. If we do this, it will be a heaven upon earth. If we relieve the suffering of one soul, remember we are giving it unto the Lord; for He will say to us that we saw Him hungry and fed Him; we saw Him sick and administered to Him; in prison and we visited Him; and He will give us the reward which He has prepared for the righteous, because we have done it unto the least of one of His children. But to the others who gave to Him not, He will tell them to go to the place prepared for them. They will ask Him when they saw Him and did not minister unto Him, and He will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." They will be banished from his presence to the place assigned unto them.

I pray that the Spirit of the Lord will work upon us, that we may not walk along the street looking forward to that glory which we cannot now reach and forget suffering humanity all around us, who are holding up their hands imploring for food, or for labor with which to provide the necessaries of life. If we can throw our eyes to the earth and look upon our brethren and sisters, and provide for them so far as God has given us power, we will lay up treasures in heaven; and not only will they be retained there for us to enjoy when we have passed away, but they will be showered upon us here on earth, and we will receive such a measure of the blessings of God here that we will not have room to contain them. Amen.

ELDER ROBERTS ISSUES A CHALLENGE.

[CONCLUDED FROM PAGE 778.]

"Now, gentlemen, I have written my page in the history of your parliament; the world knows of your treatment, in part at least, of the 'Mormon' Church. What will you say to justify your conduct? Will you say that 'Mormonism' is such a new arrival in the religious field, and so small a society, that you could not give it a place? I would reply, first, that you once agreed to give it a hearing in the parliament; and, second, I ask you to think of the some five or six hearings given to the representatives of the Brahmo-Somaj, of India, a sect which sprang into existence about the same time that the 'Mormon' Church was organized, and after its sixty-three years of existence numbers but 6,000 or 7,000 followers, as against over 300,000 peeple in the Church I represent; and the Brahmo-Somaj—while I admire the ability with which its claims have been set forth by its eloquent and learned representatives—does not occupy so important a position in relation to the religion of India as 'Mormonism' does to Christianity. Will you say that you fulfilled your agreement to give me a hearing by offering me the privilege of reading my paper in a small side hall, where I might have from a score to a hundred hearers? You ventured to insult me and my people with such a proposition. Don't insult the intelligence of the public by making such a statement, expecting that they will accept it. Will you say that I represent a polygamous people?

I would reply what if I do? Do not the gentlemen who have so ably represented the faiths of the Orient in your parliament also so represent polygamous peoples? But I explained to you that since the 'Mormon' Church had officially discontinued plural marriages that subject need form no part of the presentation of 'Mormonism' to the parliament, except to announce the fact of its discontinuance. Look at the paper I prepared for the parliament, a copy of which you hold, there is not a word about polygamy. Were you really afraid that I would announce the position of the Church on that subject?

"Gentlemen, you should have extended a hearty invitation to the 'Mormon' Church to participate in your parliament, and given her representative a full and fair hearing, not in some out-of-the-way corner, but in the general parliament. You should have done that if for nothing else than to have had the joyful news proclaimed that polygamy had been discontinued by the 'Mormons.' If you thought us in error, as Christian ministers you should have been anxious to learn and have the world find out wherein we were in error, that you, as lovers of human souls, could find out where we were wrong, and then, in kindness and for our good, show us our error—and what could have been better for you Christians than to have exposed our error from our own statement of our faith and then reclaimed us? But you have missed your opportunity. I hold the smiling, benevolent mask of toleration and courage, behind which the parliament has been hiding, in my hands; and the old harridan of sectarian bigotry stands uncovered, and her loathsome visage, distorted by the wrinkles of narrow-mindedness, intolerance and cowardice, is to be seen once more of all the world.

"Gentlemen, where you should have been lions you have been hares; where foxes, geese. Turn which way you will and you will be confronted by the facts which proclaim that you have shrunk before the fear of public sentiment within your churches, all unmindful of that greater public sentiment outside of your churches, which demands generous, open, and fair treatment even for 'Mormons' in such a gathering as your parliament.

"Why, the political parties of the country have outstripped your churchmen in generosity. When plural marriages were discontinued by official proclamation of the Church the Gentiles of Utah accepted it as a settlement of the question that had been at issue. 'Mormons' and non-'Mormons' ceased the strife that had raged for years in Utah; individuals dropping the local issues stepped within the Republican or Democratic party lines and sent mixed delegations of the 'Mormons' and non-'Mormons' to the great national party conventions, where they were received and given seats and votes equal with other delegates. But you, gentlemen, who should have been the first to welcome even the slightest chance for the better—as you look at it—in 'Mormon' affairs, you have stood shivering in terror of public sentiment.

"Gentlemen, I have taken an appeal from your parliament to a greater one, the parliament of an enlightened public opinion, and I challenge you to appear before it and explain your conduct. Very truly and respectfully yours, ELDER B. H. ROBERTS."

FACTS AND EVENTS

The re-bombardment of Rio di Janeiro is reported to be in furious progress, the shells falling all over the city, in which nameless atrocities are being perpetrated.

It is reported that the Russian Government has made overtures to that of Greece for the purchase of a port to be used as a Russian naval station in the Mediterranean.

By the failure of the Wagmere Bank the Vatican has incurred heavy loss of funds deposited there, and it is said that the complete withdrawal of Vatican moneys from Italian banks is contemplated.

Great distress prevails in the iron mining districts, at Hurly, Wisconsin, 20,000 people literally starving through the continued stoppage of work. A petition has been circulated asking that $10,000 be added to the state government appropriations to provide food for the sufferers.

Prince Alexander of Battenberg, ex-king of Bulgaria, died at noon November 17, at his residence at Graiz, where, since his marriage with an opera singer three years ago, he had lived in retirement under the name of Count Hartenau. The Prince abdicated the throne of Bulgaria in 1881.

Lord Charles Beresford suggests that the British Admiralty should provide 88 vessels and 30 torpedo boats at a cost of £23,240,000, these vessels to include six Royal Sovereigns, twelve Barfleurs, ten Blakes, ten new class ironclads, and fifty Havocs. He also advocates an outlay of £634,000 on the Gibraltar moles, and regards his programme as made out on the settled agreement that the fleet should be equal to two powers combined.

According to the claims of an English inventor, he has produced a talking apparatus, or telephone, which talks right out and says all that it has to say in a tone loud enough for all in the room to hear, and without the aid of any ear-receiver. All the recipient of a message will have to do will be to sit at his desk and listen, while he holds in his hand a transmitter into which he speaks his replies to the person at the other end of the wire who is conversing with him.

The hostility of the French-Canadians to everything English has found expression in an attempt to blow up the Nelson monument in Montreal, Canada. Had not one of the conspirators lost heart and informed the police a disastrous explosion would have been the result. The conspirators were arrested as they neared the monument. One of them carried a dynamite cartridge strong enough to have blown the monument to pieces and wrecked the hotels around the square.

The great Manchester ship-canal has now been completed. Every sluice has been opened and the canal flooded. This stupendous undertaking was commenced in 1887 and has cost about £5,500,000. It connects Manchester with the sea and makes it comparatively independent of the heavy dock rates at Liverpool. The docks at Manchester cover 85½ acres. The canal is 35 miles long, depth 26 feet and has a bottom width of 120 feet. It will be opened on the first of January, if the recent damages, caused by floods, can be repaired in time.

The Cunard Company's steamship *Etruria* which arrived at New York, November 12, encountered heavy gales all the way from Liverpool. On the 8th inst., when the storm was at its height, twenty-feet of promenade deck were ripped up, the skylight crashed in and the ventilators carried away. The saloons, both fore and aft, were flooded. The *Umbria* which arrived at Liverpool, November 11, encountered gales of terrific violence from the time she left Sandy Hook until reaching Queenstown, and then found it exceedingly difficult to land passengers and mail. The Cunard steamer *Lucania* arriving November 19, reports that the weather encountered during the voyage surpassed anything ever experienced in the Atlantic. Twelve passengers had to be treated for injuries by the ship's doctor, one of them having sustained fracture of his leg. From all parts of the country comes intelligence of terrific storms, wrecks, and loss of life. Wild weather, at once so furious and prolonged, has not been known for many years.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 4, 1893.

OBEDIENCE.

THE Latter-day Saints are often called upon to face the charge that their actions are not governed by their reason, but that they blindly follow the dictates of their leaders. This charge they have repeatedly proven to be false, but it has as often been reiterated, the cause for such reiteration being found in the fact, probably, that the Saints lay great stress on the principle of obedience. With the prophet Samuel they believe that "to obey is better than sacrifice," but to say that this destroys a man's individuality, or the use of his own judgment, is certainly erroneous, as will be proven by an investigation of this principle.

The Saints are not compelled to accept the words of any set of men who teach their own wisdom and air their own opinions. They believe in direct revelation from God; they believe that the Everlasting Gospel has been restored, and that upon obedience to its principles is predicated the promise of eternal life. Hence, in all matters that pertain to their religion, they do not base their faith and consequent action on their own opinions, but on the revealed word of the Lord, given to them—as His word has been given in all ages to His people—through His chosen servants. Thus far they show obedience, but not without proper exercise of their own judgment. Their reason, as a matter of course, prompts them to accept as truth that on which they base their faith; therefore, their consequent obedience to the revealed word cannot be called "blind and ignorant submission," for it is born of the strongest reasoning and the noblest thought. Further, the Saints enjoy the Spirit received through obeying the ordinances and laws of God, which places them in possession of an unerring judgment, a power of which the world in general knows nothing.

Few realize fully the importance of this principle—obedience—and only those who have earnestly sought to embody it in their daily lives have learned how difficult it is to practice. It requires more humility than is found in the average human nature.

Obedience does not confine itself to the mere acceptance of the first principles of the Gospel. It goes further and embraces every principle known to true theology, not only that which has been revealed to man

hitherto, but that which is yet to be revealed; in fact, it enters into eternity.

The Saints have heard the Gospel and have obeyed its first principles; but how difficult they find it is to continue in the good work and obey all that is given, as the Lord reveals line upon line and precept upon precept! Yet no Saint has learned true obedience unless he continues as he began when he entered into the waters of baptism.

At times the duties imposed upon us may seem too arduous and the sacrifices demanded of us too great; even the directly expressed will of the Lord may seem too hard to obey, but herein lies the test. It is but a pleasant task to show obedience when everything is in harmony with our own desires, but it becomes a sore trial when it shatters our glorious air castles and crosses our judgment as based on worldly wisdom. Paul defined obedience in its truest sense and in its widest scope when he said of the Savior, "Though He were a son, yet learned He obedience by the things which He suffered." The visit of Jesus to the garden of Gethsemane may give us a faint idea of His sufferings. Thrice He supplicated the Father to spare Him, saying: "O my Father, if it be possible, let this cup pass from Me." Even the Son of God suffered untold agony in obeying His Father's will, yet His willingness to obey was fully manifest, for He closed His petition each time with the memorable words, "Nevertheless, not as I will, but as Thou wilt."

If the Saints expect to become like their elder Brother and dwell with Him in the presence of the Father, they must learn obedience as He learned it, not in the performance of pleasant and agreeable duties only, but in suffering, in the crucifixion of their flesh and of their carnal desires.

Some of the Saints have so studied the principles of obedience that they are prepared to obey any call that involves some great sacrifice, such as leaving their homes to preach the Gospel, consecrate their property to the cause of God, or even to yield their lives in the defence of the truth; but how many have learned to obey in the smaller things, to perform the little every-day duties? Here is where the real battle occurs, for these demand not only courage and fortitude, but patience, watchfulness, and constant self-denial. Here the Saints learn that while they are willing to sacrifice home, family, friends and earthly comforts for the Gospel's sake, in the smaller things their own desires will often rebel; here they often forget that having obeyed the greater requirements they are now to show obedience in the minor affairs, thus perfecting the structure of obedience in its every detail, that it may prove acceptable to God.

In the matter of obedience to the priesthood the Saints should be exceptionally careful. Those chosen to preside, if they magnify their calling, are possessed of the Spirit that will prompt in all things. Their decisions may not be pleasing at all times, but the duty of the Saints is plain—obey them. The man who refuses to obey those whom the Lord has placed over him will breed discontent and discord wherever he goes. The Spirit of the Lord will depart, contentions will arise, and the devil will rejoice. No one should sit in judgment upon those who preside over him, but, whether he likes their rulings or not, he should support them by his prayers, his faith

and his works, and should aught be lacking in the capacity of such presiding officers, God will hear the prayers of His faithful, humble and obedient servant and supply that want.

This great principle is far-reaching in its nature, and we may never fully grasp its import in this life, but obedience will be demanded of us according to the light and knowledge we have received. Our rebellious nature must be conquered, and until this is accomplished by us we are really depriving ourselves of the blessings promised as a reward for unswerving obedience. J. V. B.

THE following favorable comment on "Mormon" settlers is published under the heading of "The Mormons at Lee's Creek," in *The Western World*, Winnepeg and Vancouver, Canada: "Mayor Bently, of Lethbridge, while in Winnepeg recently, was interviewed in reference to the Mormon Settlement in Southern Alberta, at Lee's Creek. * * * While the Mayor is not a believer in the dogmas of the Mormon Church, he is satisfied they are a desirable people, and he defended them against the insinuations made against them. He said: 'No polygamy exists; that I can assure you of. A detachment of mounted police are stationed near the settlement; they are reporting from time to time, and you never hear of even a suspicion of polygamy. I have not the correct figures, but I feel satisfied there are more men than women in the settlement. There are a large number of unmarried men. The Mormons make excellent settlers, and I am pleased to say an additional number are now coming in, bringing in their stock and equipments for farming purposes. Those already settled are making rapid improvements in fencing. One man has 600 acres fenced. The crops are excellent this year. The Mormons have a saw-mill where they turn out all the timber required. They make the best cheese in the North-east Territories. This is the third year for them in this business and they are now going to start a creamery for butter making. *It is the best colony we have in the North-west.* The people are very industrious. Last year they dug a number of irrigation ditches and are extending the same this year, *all without government assistance.* By this fall the population of the settlement will number 1,000. They attend religiously to the educational wants of the young. They have a very clever young man, a college graduate in charge of their schools.' Many other improvements are being untertaken, such as bridge-building and putting in a telegraphic plant, which are aided by government and Mormon contributions."

RELEASES AND APPOINTMENTS.—Elder J. H. Richards has been honorably released from his labors as President of the Scottish Conference, to return home, December 6, 1893.

Elder Joseph M. Kerr has been honorably released from his labors as Traveling Elder in the Leeds Conference, to return home, December 6, 1893.

Elder H. A. White has been honorably released from his labors as Traveling Elder in the Norwich Conference, to return home, December 6, 1893.

Elder H. H. Pitchforth has been released from his labors as Traveling

Elder in the Sheffield Conference, and has been appointed to labor in the Nottingham Conference.

Elder Wm. G. McAllister has been appointed to preside over the Scottish Conference.

FROM VARIOUS MISSIONARY FIELDS.

PRESIDENT W. C. HUNTER, of the Nottingham Conference, sends the following report of the labors in that portion of England: "The Elders of the conference are in good health. The cry of hard times has not yet ceased to be heard among us, but none have had to go hungry or without a place to lay their heads. This is mainly due to the kindness of a majority of the Saints who, poor though some of them may be, have always welcomed the Elders to their homes, testifying that in so doing they have been wonderfully blessed by the Lord. I have just completed a visit to most of the branches. Though I found some Saints who were fast losing the Spirit of the Gospel, I found the majority alive to their duties and endeavoring to comply with the requirements of the Gospel. The long coal strike has had the effect of throwing some of the branches behind financially, but none of the Saints, so far as I know, have suffered for food; and, as the strike is now ended, we hope soon to have everything running smoothly. The Relief Society of the Nottingham branch has done a good work in relieving the distressed. The energetic labors of the Elders and the local brethren are resulting in much good throughout the conference; and we have learned that some of the honest in heart are still to be found, for since our conference in October fifteen have been adopted into the fold of Christ, while a goodly number is investigating the Gospel truths, all of which is encouraging. Open-air meetings have been discontinued, owing to the cold weather, the Elders devoting themselves to tracting from door to door, conversing on the Gospel wherever opportunity affords, and holding their respective branch meetings on the Sabbath, and cottage meetings during the week. Houses have been opened to us and the prospects are cheering. The great drawback is the scarcity of Elders, as the openings for doing good are greatly increasing in this conference."

President Robert Aveson, of the Manchester Conference, writes as follows: "Since our last conference in August, missionary labors in this conference have been somewhat retarded, owing to the coal strike. Open-air meetings and tracting have been almost suspended, and it has been somewhat difficult even to engage people in Gospel conversations. Still we cannot complain, for within the past few weeks twelve baptisms have been recorded, and a number of believers are awaiting the performance of that sacred ordinance. The Elders are enjoying health and are striving zealously to preach the Gospel to the honest in heart, trusting that the Holy Spirit may labor with them until they receive the word of the Lord and become one with us."

"Phoenix" writes to the *Deseret News* from Waipawa, New Zealand, under date of October 2. The following extracts are taken therefrom: "Three Elders from Zion have arrived, namely, Elders Ridges, Young and

Johnson. The first named continued his journey to Australia, having been assigned to labor among the Europeans there. Elder Young will labor in the Ottago district and Elder Johnson in Wairan. A recent visit to Hawkes Bay necessitated a horseback ride through Manawatu gorge. Railway traffic is often impeded through this pass, and the wagon road has many times been impassable. The precipitous hill sides are densely covered with timber, and the loose formation causes dangerous land slips during the stormy season. The wagon road is necessarily very narrow, and a force of men are constantly employed clearing away the brush and rocks. The narrow dugway is about four miles long, and is about fifty feet above the river. When the Elders, en route for Hawkes Bay Conference, entered upon it, a fierce gale was blowing, and the toll-gate keeper advised them to ride rapidly through to avoid the falling rocks. The counsel was readily observed, though many wistful glances were cast up the threatening heights, and much relief was experienced when the dangerous pass was crossed, and the falling rocks and boulders, loosened by the wind, were heard plunging into the surging stream below. On reaching Woodville, a desire for a meeting was expressed, which was acceded to. This is a small European town of about five hundred inhabitants. A few hours were spent inviting the people to attend meeting, and at 7 o'clock a large congregation was assembled. At the request of a member of his flock the Christadelphian minister was present with his large Bible, evidently intent on confounding these 'unpopular preachers of false doctrines.' Great attention was paid while the first principles of the Gospel were commented upon and the restoration and establishment of the true Church of Christ was fully explained, the ministerial visitor meanwhile taking notes. At the close of the meeting questions were asked and a long list was submitted by the gentleman referred to, the first request being for a sign. Each query gave additional opportunity for making plain the revealed plan of life and salvation, and an interesting debate continued till about midnight. The quarterly conference of Hawkes Bay district was held at Waipawa on Sunday, October 1. The native members may not possess the advantages of education and culture, but many of them have learned the power of faith, and can rely upon God's promises in life or death. One young sister bore testimony unto the love and mercy of God as manifested in behalf of her child. In great humility, but with heart-felt gratitude, she described how her babe was sick unto death and the anguish of her soul to see it ready to pass away. All efforts to raise it appeared unavailing, but she and her husband fasted three days, and prayed to the Lord continually on its behalf. The child was saved, and the mother's face was radiant with the spirit of the Gospel as she testified unto the saving power of God's ordinances."

Elder C. W. Poole, who has recently returned to his Utah home from a three years' mission in the Samoan Islands, spoke at the Salt Lake City Tabernacle, November 5, giving the following interesting sketch of the mission in that portion of the earth. He said: "The mission was established in the islands in 1880 under very difficult circumstances. Christianity, so called, was first preached there in 1830, the year in which our

Church was organized. It is believed that the first white men sent there as proselyters were from England and Scotland. They were sent out by the London Missionary Society. Shortly afterwards the Roman Catholics went there. The first thing the protestants did was to prejudice the minds of the natives against the Catholics. At first the natives would not let the Catholics land, but this was soon overcome by the Catholics landing on the islands in a very sparsely settled place. There has been a constant contention between these and other creeds ever since, excepting when they all unite, as they frequently do, in opposition to our Elders. The Elders have endured a great deal of persecution in the past, and still endure it, from the native preachers, one of whom is found in every village. The work of the Lord is progressing rapidly on the islands. After receiving the Gospel the natives are very desirous of gathering here with the people in these valleys. The principle of gathering is not preached to our people there, yet it is astonishing how quickly they obtain the spirit of it on entering the Church. The greatest harmony, love and peace prevail among the members of the Church. They vie with each other in entertaining the Elders sent among them. There are on the islands twenty-one Elders and two sisters from Zion, also two other European converts. A great and good work is being accomplished among the natives. On receiving the truth they become possessed of great faith, and as a result many wonderful manifestations of the power of God are witnessed." The speaker concluded his remarks by speaking in the Maori language for a few minutes.

MARTIN HARRIS'S TESTIMONY.

ELDER EDWARD STEVENSON, who has been visiting places of interest to the Latter-day Saints in Kansas, Missouri, Illinois and other states, in writing to the *Deseret News* of his travels, records a conversation with Martin Harris which occurred in 1871. Martin Harris was the first to offer pecuniary help to the Prophet Joseph in translating the Book of Mormon, as early as 1828. He wrote for the Prophet until Oliver Cowdery was called to that work, and was one of the three witnesses to the Book of Mormon. His testimony of the truth of this work given forty-three years after the commencement of the translation, is therefore of so much interest that it is reproduced in the MILLENNIAL STAR:

Martin Harris said to me, [Elder Stevenson] while I was bringing him from Kirtland, Ohio, in 1871, to Utah, "Why, when I handed the seven lines of characters to Professor Anthon, who received me so kindly, he pronounced the characters to be a true language, and gave me a certificate to that effect. I proudly started for the door, and while holding the door knob the professor called to me, asking, 'Where did you find the book?' 'Near Palmyra, sir, in a hill.' 'Then bring me the book and I will translate it for you.' 'No, I cannot do so, for a part of it is sealed.' Then said Professor Anthon, 'I cannot read a sealed book.'" In our conversations while journeying over the plains, Martin Harris said to me, "I did not know until after we read more fully the sacred scriptures that I really had

to take these seven lines as the words of the book which Isaiah so plainly spoke of in the 29th chapter. If Professor Anthon had not called me back, Isaiah's words would not have been fulfilled.

"But the word of God never fails," continued Brother Harris. "See how plain it is, the book, not the words, was to be delivered to the unlearned, and when Joseph received the book, he was so unlearned that he did not know that Jerusalem was a walled city until explained. Again you may see above the seven lines, written by him, 'caractors,' instead of characters, He was a poor speller and unlearned, for he was only a poor boy and had to work hard for his living. He lived close by my farm, and often worked for me hoeing corn for fifty cents a day, which was the biggest wages given in those times. But Joseph was naturally quick to learn and soon picked up and educated himself, for he found himself obliged to do so; but I can testify that the Prophet Joseph told the truth about the book being delivered as it really reads, 'and the book is delivered to him who is not learned.' Still further on this same chapter says there is to be a vision connected with this work, and I can prove by the Bible the truth of the work, as well as being an eye witness, for I saw the book in the angel's hands and I also heard his voice, and I bear my testimony to you that I saw his words were fulfilled by my taking the words of a book to the professor, although I did not know it at the time."

THE COAL STRIKE ENDED.

THE joint conference of representatives of owners and men, in connection with the four months' conflict in the coal industry, began and successfully terminated at the Foreign Office, November 17, under the presidency of Lord Roseberry. Resolutions were finally adopted that a board of conciliation be constituted forthwith, to last over one year at least; that said board consist of fourteen representatives of each side, with a neutral chairman to be nominated—failing agreement among the representatives—by the Speaker of the House of Commons; that the chairman have the casting vote; that the first meeting take place on December 13, 1893, and that it shall determine the rate of wages from February 1, 1894; the men to resume work forthwith at the old rate, which will continue in operation till February 1, 1894.

In accordance with this agreement operations were resumed November 20, throughout the coalfields of Lancashire and North Wales. Many falls of roof were found to have occurred during the long stoppage, and roads had become silted up, so that in some cases it was several days before the pits were in thorough working order.

From all parts of the country come reports of great rejoicing because of the termination of what the Bishop of Manchester has well termed a "terrible and wasting industrial strike."

Those who have made calculation as to the cost of the strike declare it has cost no less than £15,000,000. The wages alone represent £3,000,000 and the railroads have lost as much more. The pit owners have lost at

least £300,000 a week, or over £5,000,000, and the industries stopped by the strike have had a loss of at least £4,000,000.

Thirty years ago England was producing two-thirds of the world's coal; thirteen years ago its pits were turning out just short of half; to-day they are producing a bare third. This steady increase in the world's coal consumption inevitably means lower prices for English coal and lower wages for English workmen.

The calculations of pecuniary losses do not mention the fearful sufferings endured by the families of the striking colliers, both from hunger and cold, the full extent of which will probably never be known.

UTAH NEWS.

(Summarized from Territorial papers.)

On October 31, fire was discovered in the dwelling house of Wm. Graham, Hyrum, Cache County. Loss $800; insurance $600.

A small fire occurred at the Gardo House, Salt Lake City, one day, but was extinguished without doing much damage except to bed-clothing and carpets.

Mrs. Hyrum Olmstead, Hooper Switch, Weber County, while busy with her household duties October 18, slipped and fell, dislocating her right shoulder.

Thomas, nine-year-old son of Thomas P. Thomas, Salt Lake City, while attempting to mount a horse, October 22, was thrown to the ground breaking his left wrist.

On October 16, the dwelling house and contents, corrals and about forty tons of hay, belonging to David Bills, of Mill Ward, Uintah County, were destroyed by fire.

William W. Wilson, a resident of Manti, who was recently kicked by a vicious horse at that place, and who was brought to Salt Lake City for treatment, has died at the hospital.

The three-year-old child of S. Wing, of Mapleton, Utah County, was burned to death October 13. With his elder brother, he had built a fire in a pen where there was a quantity of straw, and before help could reach him he was a corpse.

Mike Winn, an old and popular employee of the Daly mine was caught in a cave, or slide, on the 1,000 foot level of No. 1 shaft. He was knocked down and bruised up in a severe manner, besides cutting a large and ugly gash in his head.

Leonard Pugmire, about eight years old, of St. Charles, found an old cartridge and tried to drive it into a hole in a board. The cartridge exploded and mangled his hand in a terrible manner. The little finger and the outer portion of the left hand have been amputated.

A young man named Rosenlof, while hauling poles from the east of Mount Pleasant, was walking alongside the wagon, when his foot caught in a shrub and threw him to the ground, breaking his right leg just above the ankle, fracturing both bones and making a very serious injury.

On October 16, Marguerite, three-year-old daughter of Edward H. Callister, of the Fourth Ward, Salt Lake City, was being drawn in a child's wagon, when the vehicle was accidentally overturned. The little girl only fell about eighteen inches, but the blow was sufficient to break her arm at the elbow.

Charles Ellis, the infidel who for a while lectured in favor of the "Mormon" people until he found that it did not pay him enough money, and who has therefore commenced to lecture against them, which he finds more profitable, has requested D. H. Peery, Jr., Clerk of the First District Court, for a statement of convictions under the Edmunds-Tucker law. Mr. Peery has informed him that he can have it by paying $25.